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Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

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German Home for Recreation

of Women and Children

At Gravesend Beach, Brooklyn, N. Y.

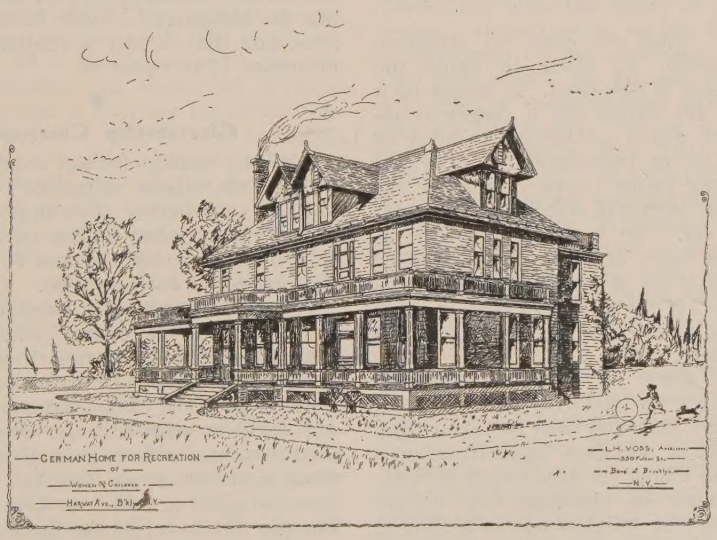
"THE German Home for Recreation of Woman and Children" was incorporated August 18, 1898.

In the articles of incorporation it is stated that "The object and business of said corporation shall be to establish and maintain a temporary home by the seaside, and another in the mountains, for the recreation, recuperation and physical and mental improvement of women and children, and provide for them food, care, amusements and suitable diversions with incidental instruction and employment."

The first building, of which the above is a picture, was opened for guests December 4, 1898.

The grounds were donated by Mrs. Theo. Dreier, the building by the children of Mr. and Mrs. H. Offerman. Mrs. Dreier and also Mr. and Mrs. Offerman were members of the German Evangelical Church, Rev. J. W. Loch, Ph.D., pastor.

A few months after the opening of the main building the management found it necessary to purchase the adjoining property, on which is located a twelve-roomed house.



The "Home" accommodates about 75 people, and is supported by the German churches of Brooklyn and the contributions of individual members of the society. Beautifully situated on Harway avenue, Gravesend Beach, Brooklyn, N. Y., it is an ideal "Home for Recreation," and is doing a great and blessed work.

Why We Celebrate the Reformation

FOR nearly 400 years the Lutheran Church has celebrated the Reformation in sermons and prayers and hymns. While most Lutherans are supposed to know that there are abundant reasons for these yearly celebrations, it will do no harm to state a few of them. Why do we celebrate the Reformation ?

1. Because no event in history since the days of the Apostles means so much to us and to the world as does the Reformation. First, it restored to us the Bible; second, it brushed aside a huge pile of superstitions and traditions, and brought again into the clear light Paul's doctrine of salvation by faith alone; third, it broke the chains of an ecclesiastical tyranny such as was never before known, and restored liberty of conscience; fourth, it brought about a revival not only in religion, but also in education, in morals and in government; fifth, it prepared the way for social and industrial progress, such as has not been witnessed since the world began.

2. Because, when we cease to celebrate the Reformation, we cease to value the blessings which it bestowed. It would be a sad day for our nation did it forget to observe the day which marks the birthday of the Declaration of Independence. It would show that the people were forgetting the priceless boon of liberty which that Declaration stands for. So would it be with us, who are the heirs of that vast estate of blessings which the Reformation has left us as its legacy. It would prove that we had forgotten the priceless worth of our Reformation heritage.

3. Because, when we cease to value the blessings which the Reformation bestowed, there is danger that they will be taken from us. God always punishes ingratitude, and the manner in which He does this is to withdraw from men the blessings they do not value. When true religion leaves a Church or a nation, it is a sure sign that it has lost its value in the eyes of the people, and where once the lamp of life was brightly burning there is increasing darkness. When the Church begins to love darkness better than light it must not find fault with God if He removes the candlestick that once lighted up its altar. And so when we cease to value the blessings of the Reformation, what else can we expect but to lose them at no distant date ?

4. In these times especially, when worldliness, indifference and skepticism abound, Reformation principles and truth need to be restated. Many do not honor the Bible as the fathers did. To them it is no longer the Book, but only a book among other books. Young people in many homes are wading through trashy newspapers and whole libraries of poisonous literature, and seldom take the Bible or any other good book into their hands. Many also are growing further away from the Truth than the Romanists did in Luther's time—they care not for the righteousness that is by faith, nor for the Papist's righteousness that is by works. They simply live for pleasure, and believe it is enough that they should be "moral" or "respectable." There is need of taking the dust off the Bible in our day, as Luther did. There is need of teaching people what sin and guilt and repentance and faith are. There is need of telling men over again what the fathers did in their day, and of recounting the blessings of their labors and sacrifices, and that is why we celebrate the Reformation.—*The Lutheran.*

Christ the Counselor

O young man, wise art thou to seek advice of the wisest counselor ! But he will tell you your faults. You do not want that ? You want a friend whose advice will coincide with your own desires ? Worthless is the counsel of such a guide.

The rich young man went to Christ for counsel. "Good Master, what good thing shall I do, that I may inherit eternal life ?" If Christ had replied, "O model youth, continue to keep the Commandments, be thrifty, and build up your fortune," the young man, doubtless, would have gone away singing the praises of the great Teacher. But Christ was too good a friend to give such advice. He saw the heart of the man, and knew its pride and its covetousness, and his counsel was such as best suited the case, not what he wanted.

We may always go to Christ assured that He will give us wise counsel. Is it a question of conduct about which you desire direction ? Christ will direct you. It may be that you will have to give up your own opinions and preferences, but be assured that he will tell you the truth about yourself and the way you should take.—*Selected.*

America's Debt to Luther

By Rev. J. B. Remensnyder, D.D.

GREAT men live for all mankind. The vicarious principle is shot through the whole web of nature. The world's civilization is built upon the heart's blood of a few. Do an heroic deed, and its luster will shine to the end of time. Win a great victory for right, and its fame will ring out to every generation. Voice a truth, and it will be heard to the end of the world.

Among the five or six of the greatest names in history of men who have been the makers of epochs, and have set the world forward on its course, conspicuously shines that of Luther. A German he was indeed, and a Lutheran; but in a large sense he belongs to no Church, no nation, no race. He is all the world's man; he is the creator of the modern era. All Churches, all lands, all civilizations to-day claim a share in the blessed results he achieved. Writes the historian, Froude: "The traces of that one mind are to be seen to-day in the mind of the modern world. Had there been no Luther the English, American and German people would be thinking differently, would be altogether different men and women from what they are at this moment." In the Centennial Exposition at Philadelphia, in 1876, one saw in the Art Gallery Kaulbach's great painting, representing the "Progress of Civilization." There were grouped the world's foremost thinkers, scientists, diplomats and leaders, those who had been at the head of great movements, and left their enduring mark on the race's welfare. But in the midst, and towering above them all, was the colossal figure of Luther. This represents his true place in history—the pre-eminence of his achievement in the forward movement of mankind. Thus it is that one great soul who dares for God and his truth, for man and his right, lifts the whole race up to a higher plane of thought, of life, of action, and becomes one of the beacon lights of history that mark the epochs of the ages in the progress of the human race—aye, the camping grounds of the armies of the living God in their onward march to conquer the world for Christ, its rightful king.

But while Luther thus belongs to all the world, and all countries owe tribute to him for their blessings, it is none the less true that America owes a special debt to the great Reformer. No one land is to-day the heir of all that Luther stands for, and is so thoroughly interpenetrated and interspersed with the genius of his movement as is this country of ours. First, Luther was the author of Protestantism. He was the founder of that branch of the Christian Church which, as distinct from the Roman, we term Protestant, and we all know what this represents. Emancipation from the scepter of an infallible Pope; an open Bible; no mediator but Christ; every man his own priest; worship in the language of the people; simplicity of religious rites and ceremonies; unfettered right of inquiry. And what country is so thoroughly Protestant as America? As the boys of Boston in our Revolutionary struggle were thoroughly permeated with the spirit of liberty, so is Protestantism here in all the air. Its mark is imprinted on our churches, our colleges, our institutions, on all our customs. The principles of Protestantism have in America had an opportunity for an unfettered development such as they have found on no other soil. And, accordingly, here they have borne and are bearing their fullest and finest fruit. The Protestant churches in America are Protestant to the core. Even the Romish churches here are far more tinged with Protestantism, and have had brushed off many more of the barnacles of effete superstitions, than in foreign lands. Protestantism is the prevailing type of our religion, of our thought, aye! of our very manners, and nothing more than this vital, robust Protestant spirit accounts for our wonderful advance to leadership among the great world powers. The genius of Protestantism is the spirit of progress. And as Spain represents the effete, moribund, paralyzing curb with which Romanism fetters national growth, so America is the most modern, most progressive, most happy of peoples, because the sails of her national bark are filled with the breezes set in motion by Luther, the founder of Protestantism.

Again, the peculiar distinction of America, and one of the rarest blessings she enjoys, is the separation of Church from State.

Without this there cannot be religious liberty in the fullest sense of the word. A State Church means more or less of oppression. This is seen in a light form even in England, where dissenters are forced to pay for the support of a Church against which their conscience protests. And it is seen in a revolting form just now in Russia, where the iron hand of a State Church is not only destroying the religious liberty, but crushing out step by step the civil liberties of downtrodden Lutheran Finland. Now while Luther could not in his day advance to the open separation of Church and State, yet the evolution of the principles he advocated necessarily involved it. Says Koestlin, in his epitome of Luther's theology, Vol. I, 308: "By Luther's entire conception of the nature of the Church and ecclesiastical authority, moreover, every extension of that authority, as divinely ordained, to the sphere of temporal, political or civil life was excluded." So conversely, he bluntly told the most powerful civil rulers that they should keep their hands off the preparation of confessions and statements of religious doctrines, for these matters belonged wholly to theologians. We can have no better illustration of the practical outcome of Luther's principles respecting Church and State than the contrast between the colonists at Plymouth Rock and the Swedes settled on the Delaware by the great Lutheran King, Gustavus Adolphus. The former, although flying to escape religious intolerance, were soon persecuting Quakers and differing religionists, with as bigoted a severity as that they had suffered. Contrariwise, in the first charter of King Adolphus' American colony, confirmed by all the authorities of the kingdom, and rehearsed in the instructions given by the throne, special provision was made for the protection of the convictions and worship of those not of the same confession with that for which the Government provided. In his scheme of colonization in this Western world, the invitation was to all classes of religionists to enjoy the blessings of a free State, entirely unfettered by Church domination. Though a Lutheran colony, under a Lutheran King, sustained and protected by a Lutheran Government, the colonists had place and equal protection in it from the very beginning; and when the Quakers came, they were at once and as freely welcomed on the same free principles as also the representatives of the Church of England. When, then, Americans wish to boast of this unique feature of their country—the absolute separation of Church and State, and the consequent escape from all the oppression and annoyances, and disadvantages of a State Church regime, and the resultant enjoyment of that crown of blessings, religious liberty, in unmarred perfection—then let them consider their incalculable debt to Luther. But chiefly does America owe to Luther her glorious prize of civil liberty. This, too, was involved in the Reformer's heroic stand. It first sounded in the strokes of the hammer which nailed up the theses on the castle church at Wittenberg. It spoke in thunder tones when at Worms he braved, single handed, the assembled mighty ones of earth. And it attained its sobered strength in the matured, organized voice of protest at Speyer. Not alone liberty of conscience, but of the human reason; not alone liberty of the Church, but of the nations; not alone the liberty of organized society, but personal liberty—the liberty of the individual—was on trial in that critical hour, that most pregnant epoch of history. As Carlyle so vigorously says: "Luther's appearance at the Diet of Worms may be considered as the greatest scene in modern European history; the point, indeed, from which the whole subsequent history of civilization takes its rise. The petition of the whole world to him that day was, 'Free us, it rests with thee; desert us not.' Luther did not desert us. It is, as we say, the greatest moment in the modern history of non-English Puritanism. England and its Parliaments, America's vast work in these two centuries, French revolution, Europe and its work everywhere at present, the germ of it all lay there. Had Luther in that moment done other, it had all been otherwise." What Luther there stood for was the right of a man made in the image of God to form and hold his own opinions. The Divine prerogative of freedom of mind, thought and soul. That churches had their rights and sphere; that governments had their lawful powers; but that the individual also had his rights, his sphere of independent action, his domain of liberty, and that within this holy arcanum no scepter of pontiff and no sword of monarch dare enter on pain of the fiat of Almighty God. And to this position Luther held consistently, not only there, but thereafter and everywhere. He writes: "I will preach, I will talk in private, I will write, but I will not constrain any one. The mass is a bad thing, but let none be taken from it by force. We have a right to speak, but none whatever to compel. If I resort to force, what shall I gain? Grimace, false appearance, apings, cramped uniformity and hypocrisy. But there will

be no hearty sincerity, no faith, no love." So, too, Luther, with all his might, was the first to protest against persecution of the Jews. What a spectacle is this! Starting there, four centuries ago, in the shaded vestibule of the Dark Ages, with his enemies everywhere brandishing the rack, the stake, the death in his face, Luther cannot be provoked to striking back one blow with the secular arm, but proclaims the iniquity of force in constraining thought and conscience, and asserts the modern idea of toleration just as strongly as does Canon Mozley, speaking to the cultured University of Oxford in the dawn of the 20th century.

There are other obligations under which our country is indebted to Luther. Thus Professor Painter, in his History of Education, shows that Luther, with his eyes glancing world-wide in his ideas and efforts for the promotion of popular education, was really the author of the modern public school system. But these named are sufficient to show that America is the chief depository of the achievement of Luther. We are the heirs of his battles and victories and sacrifices; we have reaped the harvest of his faith, his thoughts, his sacrifices, his light and knowledge, as no other people. America's debt to Luther is one that every man, woman and child of her teeming millions shares—a debt that should never be forgotten, and for which we and the generations who shall come after and enjoy the rare blessings of this favored land should not cease most heartily to thank God.

The Primacy of the Pope

By Rev. F. W. E. Peschau, D.D.

IN the midst of the joyous Reformation services that are being everywhere held by our people, it may be well to present some reasons for our not accepting certain things claimed by the papacy. Among the important things that we do not only not accept, but positively reject, is the claim of the "Primacy of the Pope," and that Peter was the first Pope.

We present the following ten plain, simple, but strong reasons why we do not, and, in the light of the word of God, cannot accept this claim. May they arm our Luther Leaguers and young people, and also strengthen them in their most holy faith, in Christ and in Him alone, as the only and true Head of the Church!

I. In the two Epistles, written by Peter, he not only claims no superiority or supremacy over the other Apostles, but does not even give a plain hint in that direction. He does not speak of himself as supreme, nor does he even call himself a ruler.

I. Peter 5:1 shows that he simply calls himself an *elder*. It seems natural and sure, that if he had been, or had been considered by others, supreme, that he certainly would have given some intimation or indication of it, in his own Epistle. Peter plainly was not the Pope, and so he did not assume what was not his.

II. Not one real example of Peter's Primacy over the Apostles can we find in the Scriptures. Nowhere does he exert the mastery over them, or do they treat him as their absolute ruler, or master, in spiritual things. Says a writer: "In no time and no place did Peter act as the apostolic head, or show himself supreme over his colleagues: and in no time and no place did they act as his inferiors, or concede to him the pretended or claimed supremacy.

"Neither did he actively, nor did they passively, give ground for concluding that he was authorized to command and they bound to obey. And that Peter had the primacy over the apostolic band, and yet that he and they never made it appear, never let it be known—he never ordering and they never submitting—is a marvel of marvels, seems, indeed, a miracle—is a wonder of the world!"

III. Christ called and also commissioned all alike. See Matth. 10:1, and 28:19. The power of binding and loosing was given to all of them equally.

IV. The disciples, having disputed among themselves as to which of them should be the greatest, Christ said: "It shall not be so among you." Matth. 20:26. "One is your master, even Christ, and all ye are brethren." Matth. 23:8.

Later on the early Christians are charged with saying: "I am of Paul and I of Apollos and I of Cephas." Where do we read that one said, I am of Peter? The Apostles were spoken of in the same terms, "The foundation of the Apostles and the prophets, Jesus Christ Himself the chief cornerstone." In Rev. 21:20 we read: "The names of the twelve Apostles of the Lamb."

These passages all demonstrate that the Apostles were treated on an equality, and clearly disprove the claims to Peter's primacy.

V. In Acts 11:2 we read: "They that were of the circumcision contended with Him." Think of it! They disputed with Peter. They called him to account! How could any one contend with the head of the

Church ? Who would dare to dispute with the ecclesiastical king ?

VI. Peter and John were sent by the other Apostles. See Acts 8: 14. If Peter had been the head of the Church, and had the supremacy over the others, they certainly could not, and would not, have ventured to "send" him ! The ruler is not sent by the ruled !

VII. Peter was not the superior of Paul. This fact can be easily established. Paul himself declares that he was "not a whit behind, in nothing, behind the very chiefest Apostles." II. Cor. 11: 5.

Furthermore, Paul rebuked Peter, Gal. 2: 11-14. Yea, he publicly reproved him ! How could he dare to reprove his superior !

VIII. Other Apostles have just as good a claim to the Primacy. James, for instance, seems more like a prince or a head among them. In I. Cor. 15: 7 we read: "He (Christ) was seen of James." Paul went in with us unto James.

James was the leader in the Council in Jerusalem. He presided and rendered decisions, and gave the final sentence, dictating the decree. If James was not over Peter, then certainly Peter was not superior to James.

IX. John had a still better right or claim to be the prince among the Apostles than either Peter or James. For these reasons:

1st. He did not deny his Lord.

2d. He asked Christ a question that Peter did not dare to ask.

3d. He was the beloved disciple.

4th. The Virgin Mary was placed in his care, and not in Peter's care.

5th. John lived longer than any of the other Apostles.

6th. He left more writings than Peter, and so did more good, and was a greater benefit to the Christian Church and the world.

X. If Peter had been supreme over the others, he should have been superior to them, in intellectual endowment, in miraculous power and in holiness of life. In none of these was he superior to them. He was not the intellectual equal of Paul nor John ! He was rather inferior to Paul.

In miraculous power he was not the superior of Paul ! In holiness of life he was not superior to John, nor to Paul, who suffered so very much for Christ's cause, and he seems to us not the equal of holy John, nor to James, called "the Just."

These are some of the strong reasons why we do not, cannot and will not believe in the "Primacy of the Pope !"

Christ alone is the Head of the Church!

Dangers to Which Young People Are Subject

By Estie M. Ocker

THERE are many dangers to which the young people of our time are subjected. To name and discuss all of them would occupy too much time, so we will therefore consider only a few of the more important dangers.

One of the greatest dangers to which the young people of America more than any other nation are addicted, is that of disrespect to parents. In many cases we find a form of obedience, but it is not the obedience of love, but rather an enforced apology for it. Many act upon the thought that their parents are old, and do not know much. They forget that with all their experience of life, their parents must be wiser than their children, who as yet know so little of the world. They never think how important is the old Commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." It is the only one of the decalogue that has a promise attached to it. And this is true, as are all God's words. Just watch the career of the boy or girl who does not honor and obey his parents, and you will see that in many cases his career is a short one, for deeds of disobedience lead to other wickedness, so that many a poor occupant of the prison can date his career of crime from the moment when he began to disobey his parents.

So I repeat, the life of such is often short, or if not it cannot be a happy life; for every wrong that we do surely brings its punishment.

The practice of reading bad books is another danger that young people should avoid. It often gives the first taste of crime. Young people read of the misdeeds of the evil minded, and how cleverly they escaped detection, and then they come to the conclusion that they can do the same. The reading of bad literature almost always leads to some bad deed, often to crime; and if it does not, it leaves a wrong impression of life, and the taste becomes vitiated. We can learn sad lessons from young men now in prison cells, who gave way to the temptation of bad books. After you read a book, if you do not have a stronger desire to live a better, nobler and higher life, that book is not a good one. We should, then, be very careful what we read.

An author is known by his writings, a mother by her daughter, a fool by his words and all men by their companions. So, then, we should be very careful in the choice of our companions. If they are good, we are apt to become good; if they are bad, we will become bad. The influence of bad company is one of the worst evils young people are subject to. The practice of keeping bad company is like the act of driving a nail into a post. After the first or second blow you can draw out the nail with little difficulty, but once it is driven in up to the head it can be drawn out only by strenuous effort and with more or less damage to the wood. Young people who have been Christians once, or who are trying to live a Christian life, fall into bad company, and become wanderers and criminals. Better be alone than in bad company, because they use their influence in every way to lead you away from Christ. There are many drunkards and criminals to-day who would have been Christian men had they not been led away by the influence of evil companions. Every human being is a center of influence for good or for evil.

When vicious companions would tempt you away remember that God has said: "Cast not thy lot with them, walk thou not in their way, refrain thy foot from their path. But walk thou in the way of good men, and keep the paths of the righteous." Seek to be the companion of those that fear God.

The Luther League

The Field

THE time in which we are living is remarkable for its activity in Church work. The missionary spirit is abroad. Daily we read of new churches dedicated to the work of the Master, and hospitals, orphans' homes and all kinds of charitable institutions established. In spite of all obstacles, the work for Christ still goes on. The energy and enthusiasm displayed in the Luther League movement show us that the young people are especially active; for there can be no doubt that the field of the Luther League lies chiefly among the young people, and upon their unselfish loyalty and consecrated efforts depends the prosperity of our Church.

The grand, broad Lutheranism we are aiming for can best be gained among those whose opinions and prejudices have not become deep-rooted. Youth is enthusiastic and confident of success. "All possibilities are in its hands, no danger daunts it and no foe withstands."

This enthusiasm needs guidance; and activity to amount to anything must be directed in the proper channels. This work falls to the pastor and older church members.

An efficient Luther League is a great aid to any pastor. The interest manifested inspires him as a preacher. It brings the young men into the Church and, by giving them an active part, keeps them.

When a young person first confesses Christ as his Saviour he wishes to work for Him; but, finding no encouragement from the older church members, is easily discouraged, and gradually becomes cold. If there is a Luther League it will absorb his interest and foster his love for God and the Church. The Luther League fills a long felt want, for it gives the young people something distinctively their own. They can control it and have free scope for their abilities and talents. It fosters Church love, for it teaches of the history, doctrines and grand heroes of Lutheranism. The League to which I belong meets every Sunday evening an hour before church. The programme consists of Scripture Reading, Hymns, two short essays on the given topic and remarks by any present. Some of the younger members repeat a Bible verse or two bearing upon the subject. In this manner every one is pressed into service and his interest accordingly aroused.

The fear that the Luther League will supplant the Church is absurd and unfounded. It is intended as one of her greatest aids. How many young people are attracted by a wide awake and interesting League meeting, and by continued attendance learn to know what the Lutheran Church really is and finally identify themselves with it? How can we love a Church when we are ignorant of its doctrines and history? Our Church has a history of which to be proud, and in numbers unequaled; then, since in unity lies strength, how much strength there must be in an organization which unites the efforts of all the young people of all the Lutheran churches.

Let us then be up and doing, show the world what we are and of what we are capable. Reclaim the neglectful and backsliding ones and prove our glory in and love for our grand old Church. A more earnest, spiritual, practical piety on the part of our young people is needed everywhere. Where there is work to be done for Christ and His Church *there* is a place for a Luther League.

E. B.

Our Pastor: How Can We Help Him?

By Miss Anna Sweeney

NO matter what pursuit or occupation we follow, assistance from friends and associates is most helpful at times. Even if it is only a kind word of encouragement, how grateful we are. Our pastor will certainly appreciate all efforts to aid him. If we are watchful we will find many opportunities to help him. Before we can really help him we must be acquainted with him. We are told in God's word to "know them which labor among us." How can we be of very great assistance if we are strangers to him as the pastor of our church? Why not make a friend of him, welcome him to our homes and show him the respect and esteem due him as one being "worthy of double honor?"

Praying for our pastor is something we all can do. Daily taking him to the Throne of Grace should be as much a part of our devotion as petitioning the Lord on our own behalf. A congregation that earnestly and sincerely prays for its pastor will certainly prosper. Its members will be in sympathy with him and the knowledge that they are one with him in mind and spirit is a source of help and encouragement.

One of the most effective ways of assisting our pastor is to show a willingness to engage in church work. To know that he can depend on us for support and co-operation in the various plans that he may propose for the welfare of the congregation will make him more confident of success. We must not forget that contributing to his support is a very necessary way of helping the pastor.

Every minister would be greatly helped in his work if he could feel assured his people were not speaking harshly against him; were not watching for an opportunity to criticise and find fault. Just here let us remember the Golden Rule. We do not like to be censured, especially when we have had good intentions, and surely the pastor's motives are of the best. Then, again, we recognize him as called of God, and if the Lord was angry with Aaron and Miriam for their unreasonable complaints against his servant, Moses, will He be any the less displeased with us if we are guilty of the same offense?

Doctor Watson, in his series of articles on the different phases of the relation of a congregation to its minister, speaks of the unreasonable demands made on his time, and claims that no other man suffers as much along this line. Of course, the congregation has a just claim on the pastor's time and services, but not to the extent of leaving him no time for rest and recreation. Let us not thoughtlessly call on the pastor for service that we ourselves can render.

One great hindrance to the pastor in his work is the strife and contention among the members, from which few, if any, congregations are entirely free. This is to be deplored as being in direct opposition to Paul's exhortation to "Do all things without murmurings and disputings." If we would get more of the love of Christ in our hearts we would have more for one another, and less trouble in the church would be the natural result. Prompted by the spirit of brotherly love, we would work together in harmony. Then the pastor might feel that his counsels and messages were heeded—that his work among us was not in vain. This thought alone would be a comfort and help.

These means by which we can help and strengthen our pastor seem to be so closely connected as to be the natural result, one of the other, but all dependent on the depth and sincerity of our consecration and our love for the work of the Master. If our hearts are right, if we are under the influence of the Holy Spirit, we will be better able to see how we can help, and will be more willing to do what comes to our hands.

A Little Boy's Politeness

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York City, looked longingly across the street to the car she wanted to take. She had no umbrella, her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella, stepped up. "May I see you across, ma'am?" "Thank you, dear." Across the street, she handed him 5 cents. He declined it, blushing, yet looking as if he wanted it. The lady was interested. She drew him under an awning and questioned him, to find that his having this umbrella at the ferry was a bit of childish enterprise to help his mamma. He had paid the 75 cents in his savings bank for it, and had already taken in 30 cents by renting his umbrella to gentlemen, who, like herself, had left their umbrellas at home. "You're the first old lady," said he, with childhood's candor, "that I've taken across—and—and I didn't think it was polite—I didn't think mamma would like me to charge you."

"A child of the poor," thought the woman, "but I know from his ways that his mother is a lady and a good woman."—*Exchange.*

Luther League Topics

1st Week in Advent. Dec. 1, 1901.

The Infallible Source of Truth

(John 18: 33-38)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers. —How can we know God? What is the testimony of nature? of conscience, of history? What is the peculiar revelation of God in the Scriptures? Give various reasons for holding the Scriptures to be infallibly true.

Lessons for Our Own Lives: *Christ Himself is proof of the truth of the Scriptures.* Take the four Gospels merely as written documents, assuming nothing as to their truth. Read them, and you find in them the most wonderful character of history. Is it fiction? Then the authors of these booklets have invented a being who stands as far above every other figure of earth's history as heaven is above earth. Is it conceivable that untutored men, Jews, provincial and uncultured, should have conceived such a being, not limited in His words or characteristics to any country, any age, any class, but filling and satisfying the heart needs and hunger of the poorest and the richest, the most ignorant and the most cultured of every nation, in every clime, for nineteen hundred years? Then they were themselves greater than this colossal figure who has won and held the admiration of the world! He was not the product of His time, as other great men were. Original in His message, august, authoritative and unique in His manner, spotless and divinely pure and loving in His life—we are to suppose Him the invention of Galilæan fishermen! We cannot, no sane man can. And if He was as we see Him walk and work in the Gospels, then there are no difficulties concerning miracles. *He* is the miracle, and being what He was, the wonder-deeds He wrought and resurrection of His own body cease to be miraculous, and are natural. That there should be no peculiar manifestations in connection with Him would have been unnatural; that His body should have been holden of death, incredible! And He reverenced the Scriptures, argued by them, defied Satan and overwhelmed him, with the "it is written," gave to His disciples the promise of the Spirit Who should lead them into all truth, the truth which we have in the books of the New Testament. The Word which brings Christ to us is surely as He told us God's Word. Let us reverence and know and love it.

2d Week in Advent. Dec. 8, 1901.

The King's Marching Orders

(Matt. 28: 18-20, Revised Version)

Missionary Topic reviewed by Rev. F. H. Knubel

"All authority hath been given unto Me in heaven and on earth."—Jesus speaks. We are accustomed to the old translation, "power" instead of "authority;" no real difference, however, for no genuine authority could be given Him unless power was with it, and genuine power involves authority. How has authority been "given" unto Him? (a) Directly by the Father all things throughout the creation have been made subject unto Him (Matt. 11: 27; John 3: 35; 5: 22, 27; 13: 3; 17: 2; Acts 17: 31; I. Cor. 15: 27 and context; Col. 1: 15-20; Heb. 2.8); the Godhead centers in Jesus and is revealed fully in Him alone. (b) We, individually, have "given" Him this, His rightful authority over us by our very acceptance of Him as our personal Saviour; our lives are henceforth not dear unto *ourselves;* we are not our own any longer; He owns us (Acts 20: 24; Rom. 14: 7-8; I. Cor. 6. 19-20; 7: 23): if thus from the heart surrendered to Him, His desires and will become yours, for He has infused you with His Spirit—His intense purposes become the natural passion of your heart also. Thus "*all* authority," *all* power is His; He becomes *the* King of the Universe, He becomes King of you.

"Go therefore."—No matter who or how many oppose or refuse—*the* authority of all creation commands. No matter whether you understand why; "theirs not to reason why;" the private soldier may study his general's plans *after* the war, not during the battles. This is, after all, our prime and supreme reason for Christian activity, for missionary enthusiasm, this "go" coming from headquarters. However, we are one with Him, and His desires, as seen above, and we therefore also *want* to go. "Go," He says; "Christ is the only general who never orders a retreat."

"Ye."—Every one whom He owns, as above. You hope that the "you" at the end of our passage ("Lo, I am with *you* alway") includes you; then this "you" ("Go *ye*") includes you also. You are glad for that promise; be glad also for this privilege. You cannot delegate your responsibility to the ministers and missionaries; they are crowded with their own responsibility; do you realize that the largest part of your pastor's prayers are occupied in urging Christ to attend to the matters undone, be-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 26 by Luther League Review, Box 876, New York, N. Y.

cause he cannot attend to them. When shall I learn that *all* my talents, influence, and wealth (belonging with me to Him) are only Christ's means of helping me to obey that command: "Go *ye*."

"Make disciples."—(a) This, the single simple aim of the Church, of the Christian; be careful not to get sidetracked from that mainline purpose. (b) It is no easy task, in Jesus' opinion, else He would not have prefaced the command with the assertion of His supreme authority and power; His, the greatest power in the world, is needed to accomplish it; Heaven counts it no easy task, for heaven rejoices over one disciple won (Luke 15: 10); we know it no easy task if we have any real knowledge of the universal corruption of human hearts. (c) "Make disciples" means to make men what you are to Christ; can you pray, as Paul before Agrippa, that others might be such as you are; if not, something is wrong in your relation to Him.

"Of all the nations."—(a) Marvelous command of Jesus as there given: the great world, the immense task to turn one heart, that original little group of disciples with which it started, their narrow-mindedness—yet He said it; think of that original scene where Jesus uttered this, and how almost foolish the great words seem. (b) Marvelous purpose Jesus has—all the earth shall sing His praise—what a chorus to add to the songs of heaven; how we must pity the men who sagely write that it were better to withdraw missionaries from China, Turkey, or parts of Africa; also those who are so ardent for Home Missions alone; how can we listen when He, who is the world's "authority," says "Go." (c) Marvelous sin of neglect on the Church of Christ, on you and me, that so little has been done to obey the world-wide command; we only are at fault.

"Baptizing them unto the . . . . whatsoever I commanded you."—These the tools to use in the work. (1) Teaching them—that is, the *Word;* (2) Baptizing them—that is, *Baptism;* (3) Observe what He commanded—that is, above all, the *Lord's Supper,* of which He said, "This do." Thus the Word and the two Sacraments. These from the machinery of the Church. The power for the work is divine, but power is useless (even dangerous) unless harnessed to a machine; so here we have also divinely appointed machinery. Remember always that for you the most important and effectual things in the Church must be the preaching and teaching of the Word and the administration of the Sacraments; in them Christ has placed His all power; aside from them no power.

"I am with you alway, etc."—(a) This assurance is a constant incentive to pray to Him, and prayer sets the power (dwelt upon above) moving in ways we have not space to mention. (b) The General is with us wherever we carry our cause; the progress of Christianity is the march of an army with an unseen, but present, Commander; we are never alone; He, whose power alone really wins the battles, is genuinely at hand, merely not seen. Luke, in writing Acts, says that his previous writing (his Gospel) told what "Jesus *began* both to do and to teach" (Acts 1: 1); he evidently means that what he now writes will tell what "Jesus *continues* to do and teach;" that, though we call it the Acts of the Apostles, it is truly the Acts of the Unseen Jesus through and with the Apostles; that the progress of the Church and her missionary operations is always "Jesus continuing to do and teach;" that He is truly the one always present and doing the work.

3d Week in Advent. Dec. 15, 1901.

Inspiration: Testimonials of the Scripture

(II Timothy 3 : 14-17)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers. —What is meant by inspiration? What testimonies in the Old Testament, and their meaning? What in the New Testament, and meaning?

Lessons for Our Own Lives: *The Word is self-evidencing.*—All these lines of proof are valuable and interesting, but not all of them together are so convincing as the knowledge of the Scriptures and the faith in their authority and power wrought by the knowledge of them, and the experience of their truth in satisfying our inward needs and proving themselves to us as we have trusted them. An eminent man whom God has singularly honored in a life of trust, in our own days, has said that he will no more accept a promise of God for less than it says than he will take four dollars and a half for one of our five-dollar Government notes. He knows the note is worth its face value, and that he can get that for it anywhere. Just so he knows that God's Word is worth its face value, because he has tried it and proven the fact. There is no evidence like that of personal experience. If God has spoken to you in His Word, all the arguments of those anxious to point out flaws in the message will have no weight with you. Like the blind man, you will not be able to forget that whereas you were blind now you see.

How shall we treasure the "God-breathed" Word?—It fits our nature and necessity; it fills up our lack; it evidences its divine origin: what shall we do with it? Leave it

unused unopened on our tables? Let its inspired message be neglected? Be satisfied with a cursory and unrepeated reading of it? Take it for granted that we have already fathomed its depths and scaled its hights, and know all that we ought to know of its contents and its possibilities? That would be very foolish, especially as it was not only originally God-breathed, but still brings to us the Breath of God, the Holy Spirit. To say that we believe in the inspiration of the Scriptures and not to be a Bible student, a lover of the Word, a constant user of it, is to convict ourselves of fearful, perhaps fatal, inconsistency. To claim to be a Lutheran and not to exalt the Word, actually, practically, in our own lives, is to show a strange unlikeness to our spiritual ancestory! If we have God's own message to us, let us honor it and God in it!

Christmas. Dec. 22, 1901.

Gloria in Excelsis

(Luke 2: 8-20)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers.—Why had the angels ceased to sing? Why did they sing on this occasion? What was the song? How should we sing the "Gloria in Excelsis?"

Lessons for our own lives: *Let us join the chorus.*—To sing when angels are singing is to have good cause for song. To be glad when angels are glad is to be joyful with reason. They stand near the throne of Heaven, and they will not make mistakes and sing when tears are due, or be sad when it is a time for praise. Here, we are apt to err. Men weep when their dear ones leave them, and are glad when a child is born; but to the sight of Heaven our demonstrations may be very inappropriate, may be just the opposite to what they should be. To become rich is our idea of happiness and success, but God may see in such success cause for aught else than joy. But to be glad when His plans are coming to fulfillment, to sing when His kingdom is drawing near, to rejoice at the conquests of His Gospel, to shout at the falling of the walls of Satan's Jerichos, to see the light of Heaven in the eyes of ransomed men—these things will make angels utter celestial pæans, and men of good-will may well join with them in their chorals. To be glad at the right things and to find sorrow in true evils only—this goes far toward the right understanding of life.

Let us express our joy as the angels do.—What would Christmas be without song? How could we give utterance to our worship of praise as we bend over the manger of the Babe, unless we opened our mouths to sing "Glorias?" Add to the Word the charm and power of music if you would discover the true language of the thankful heart. When the dark pall of sin hung over the darkened world, angels visited and spoke, but they sang not until the sacred drama of redemption was ready for their prelude. How we should value song. How anxious we should be to preserve the traditions of our own dear Church, which restored to the people the privilege of song in the worship of the congregation. Are we to-day, as our ancestors, who earned the honorable title were, the "Singing Church?" Let us regain the glory of our past. Let us sing with the spirit and the understanding. Let us make resound with full voice and swelling heart, the angel song, as we join in the "Gloria in Excelsis" in the chief service of the Church. And let us begin, this Christmas-tide, to sing praises as we have never sung before.

First week after Christmas. Dec. 29, 1901.

The Pioneers of Modern Missions

(Acts 20: 16-20)

Historical Topic reviewed by Rev. P. A. Laury

To find the pioneer of pioneers, the one who prepared the way for others coming after him, we must go to Luther. He it was that unchained the word of God so that it could find a home in every language and every heart; he it was that again introduced the God-ordained means—the preaching of the Gospel—to call sinners to repentance. With an open Bible and the pure preaching of the Word of God as a result of Luther's work, it certainly is not presumptuous to call Luther a pioneer. Without him the missionary efforts of the Protestant Church, yea, of the Romish Church, for the last three centuries would not have been made. There is a disposition to ignore the work of those after Luther, as if they deserved no consideration. But all beginnings are small and attended with difficulties, and at times with failure. That is true of Paul's work; is it on that account ignored by the sacred writers? So the efforts of Primus Truber in trying to reform Carniola, Austria; of the missionaries, Michael, Andrea, Skytte, Tornaens, among the Swedish Lapps; of John Moritz among the Indians in Brazil (1637), and of John Campanius among the Delaware Indians; of Eric Bredal and Thomas von Weston in behalf of the Norwegian Lapps; of Justinian von Welz, the fearless champion of the cause of missions; of the philosopher Leibnitz, who, although a layman, nevertheless tried to arouse the Church to the sense of its duty, are all examples of men who are engaged in cutting new paths.

Though the pioneer work of these men is ignored by some, yet no honest historian

can pass by such men as Bartholomew Ziegenbalg and Henry Pluetschau. The former especially was a pioneer of the first order. They arrived at Tranquebar, July 9, 1706, just 100 years before Alexander Duff was born, and almost 90 years before Carey landed in Calcutta. The spiritual father of this movement was Philip Spener, and the man who encouraged it by appointing additional missionaries, by his counsels, and by procuring a praying and giving constituency, who also influenced Zinzendorf and the Moravian missions, was August Hermann Francke (1663-1727). Frederick IV, King of Denmark, empowered his chaplain, Doctor Luekkens, to look out for "men of piety, common sense and ability," who should undergo a course of training in newly founded mission colleges at Copenhagen. Meanwhile he appplied to Francke, at Halle, for suitable men, with the result that the above named missionaries were set apart to begin work in India. The choice was a good one, for within ten months after arrival five were baptized; soon, after a year's sojourn, the first Protestant church was opened for worship, and when Ziegenbalg died (1719) there were 355 converts, numerous catechists, a complete Tamil Bible, a dictionary, a missionary seminary and schools. Duff says of him: "Ziegenbalg was not only great, but first, inferior to none, scarcely second to any that followed him."

God called Hans Egede to unfurl the banner of the cross upon the "ice castles" of Greenland. Years were not sufficient to consume the zeal for his supposed countrymen. When at last he reached the desolate shores, he found to his horror that the inhabitants were eskimos, but his dismay was of short duration; he soon applied himself as zealously for the welfare of the heathen eskimo as he expected to do for his own people. Such courage is rarely found in the annals of missions. God, however, blessed the work, and Greenland is one of the few countries that have been evangelized through the efforts of modern missions.

The impressions must be deep if traces of them are to be found after a century and a half has elapsed. Such were those made by Christian Frederick Schwartz. These are found in all East India. He was a day's man between contending parties, not unlike Joseph of Egypt; he anticipated and provided for a three years' famine; he was a powerful preacher and able to preach in many languages; he was a model Christian; he made laws; if he had been ambitious, he could have been magistrate of the country; but free as he was from deceit and selfishness, he was able to create order out of political chaos, to found a native church with about 6,000 converts; in short, the great good which he accomplished entitles him to be called India's Apostle. In this connection it is well to call attention to the work of such men as Fabricius, Gericke, Schultz, Aaron, the first native pastor, and Kiernander, who aided materially in bringing about the grand results credited to the pioneers.

The pioneer among missionary pastors is Louis Harms. The unexcelled work of the Hermannsburg congregation furnishes a good example of what one pastor, with his congregation, can do in the work of missions. As the benefits were distributed in the mission field, so the blessings were reaped at home.

We must go to Luther and Francke for the pioneer work in Protestant Jewish missions just as we did for Protestant heathen missions. Impressed by Francke's earnest words, John Callenberg (b. 1694) determined to devote his life to the conversion of Israel. This led to the establishment of the Institution Judaicum, at Halle, from which a number of laborers were sent out in behalf of the Jews.

But is not missionary work essentially pioneer work, whether at home or abroad? They are all engaged in preparing the soil for the sowing of the seed; or they are giving careful attention to the tender plants, so that in due season they may bear fruit for the benefit of the State and the Church, and to the glory of God. Accordingly, it would be unfair to pass by the work of Gossner in behalf of the Kols; of Loehe in supplying men for Australia and New Guinea, and the prairies of the West; of Muhlenberg in the East; of Heyer in India; of Officer and Day in Liberia; of Baierlein among the Indians of the West; of Behrens among the Bechuanas; of Dahle in Madagascar; of Guetzlaff, the pioneer of China, and Faber, the greatest authority in Chinese literature; of Cordes, the first missionary of the Leipzig Society; of Fjellstroem, the greatest Swedish missionary among the Laplanders; of Krapf, the pioneer of East Africa; of Rhenius, through whose influence the American Lutheran mission in India was inaugurated; of Rowe, the first children's foreign missionary, and the self-denying labors of many others, which could be mentioned. May the pioneers be pillars of witness to the whole Lutheran Church that we, their sucessors, may copy their zeal, and with God's chosen means earnestly labor until the earth is full of the knowledge of the Lord as the waters cover the sea.

Publishers' Column

The eighth year of the "Luther League Topics" will begin with the new number for the quarter commencing December 1, which will be ready for subscribers November 15.

This new volume will mark a new era for the "Topics," as a decided departure has been taken from the previous scheme of lessons, but it will surely be accepted by its users with favor, and will, no doubt, greatly increase the interest.

The Theme for 1902 is,

The Church: Doctrine, History, Missions

In the arrangement of the lessons two biblical or doctrinal topics are presented each month, also one historical and one missionary subject (home and foreign mission topics alternating), so that a varied combination of subjects are given for the use of the young people, the study of which ought to be pleasing as well as profitable.

The arrangement of the "Topics" has also been made to accommodate the Themes to the Church Year. For Palm Sunday, Easter, Pentecost and the Sundays nearest Christmas and Thanksgiving Day, suitable festival lessons are provided. For the two Sundays after Epiphany missionary topics are assigned; for the Lenten season the subjects will be found to be peculiarly appropriate. The Lutheran naturally expects to be asked to study the Augsburg Confession at the time of its own anniversary, June 25; Luther, the Reformer, during the last week of October, and the "Drama of Providence," etc., on Luther's birthday.

Rev. C. Armand Miller will continue his excellent studies on the biblical and doctrinal topics in the REVIEW during 1902. In addition to these helps the editor of the REVIEW and the editor of the "Topics" have arranged to have missionaries in the field, of the various synods, write articles for the REVIEW bearing on the missionary topics. For the discussion of the historical Themes we have asked Lutheran writers who are specialists in those lines as well as a number of the younger men to furnish brief articles for the REVIEW. Two of these special papers are presented in this number.

With such a feast of good things in store for 1902, every society ought at once to get up a large club of new subscribers to the LUTHER LEAGUE REVIEW, and those Lutheran societies which have not yet adopted the "Luther League Topics" should at once do so. Every Lutheran Young People's Society, no matter what its local name or individual type, should use Lutheran literature, and that means they should use the "Luther League Topics," which enjoys the distinction of being the only literature of its kind issued in the Lutheran Church. The prices are:

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Editorial

November

There is no company of Christians who have a history that is more heroic or of more lasting importance in all succeeding time than that of our own beloved Lutheran Church. Every month of the year is redolent with fragrant memories of noble deeds well done, and of brave purposes carried to a glorious ending. The month of November is no exception to this rule. And, while many dates might be suggested that deserve our thought, three of the peaks of the past stand out so prominently that they command our attention as events of the month *par excellence.*

The first takes us over land and sea to a far away land, and the small, rude town that lies about 20 miles westward from the great institutions at Saxon Halle; in a rich mining district, where silver and copper are found. Here, in that quaint once half-consumed old "St. Andreas" Church, the traveler is shown the cap and cloak of the man whose hammer blows upon the oaken doors at German Wittenberg awoke Europe, and into this old home of God was brought by his earnest father, the miner Hans Luther, for His Sacramental blessing, a babe of one day old, to be named Martin, as St. Martin was commemorated on November 11 in all the Western churches. To-day the world looks enlightened back through 418 years to that rude home in Eisleben on the 10th day of November, A. D. 1483, and thanks God for the birth of Martin Luther.

But passing with the swift wing of thought we rest our finger upon the map of Germany, about 20 miles southeast of ancient Halle. The "Snow King," brave and heroic, Gustavus of Sweden, has come from the Northland, and the stout hearts of his army are in front of Wallenstein's position, behind ditches and trenches, in immovable hollow squares, beneath the thick fog of the morning of November 16, 1632, a century after the reading of the great Confession at Augsburg. Through the morning mist came floating the sound of the old Battle Hymn "Ein Feste Burg is unser Gott" to the walls of Luetzen, and the voice of the king that was so soon to be stilled in death joined in his own hymn "Fear Not, O, Little Flock, the Foe." Then, with a prayer upon his lips, "Now in God's Name! O, Jesus, Give us To-day to Battle for the Honor of Thy Holy Name!" the king rode forward to give his noble life a sacrifice as it proved to the success of the Lutheran cause.

But the month of November should not be overlooked for another reason. It was on the twenty-fifth day of this month, 110 years after the battle at Luetzen, that a young missionary pastor from the old world, who had made a long voyage from the Southland in a little sloop from Charleston, S. C.,

arrived after a stormy journey and sickness safely on "the promontory of Pennsylvania." On this day, at eight o'clock in the morning (Thursday, November 25, 1742), Henry Melchior Muhlenberg set foot upon the field of labor that was afterward to be the great city of Philadelphia, and where he was enabled to organize the scattered Lutherans of this great province and establish the first Synod of Lutheran pastors, thus becoming the "patriarch" of our Church, His gifts and labors qualified him well for the peculiar station he was called to fill.

The month of November brings us another day that must not be overlooked. The President of the United States, as was the custom of his predecessors, has issued a proclamation calling upon the people to gather in their houses of worship on the 28th of the month to give thanks to God for all the blessings we as a people and nation have enjoyed. An exchange well says: "Thanksgiving Day is not intended to gather into itself a whole year of thanks; rather it is intended to give the keynote for all the year's life. Life's true concert pitch is praise. If we find that we are below pitch, we should take advantage of Thanksgiving Day to get keyed up. This is a good time for all young people to take a new start in joyous and happy living. A great man used to say that the habit of cheerfulness was worth ten thousand pounds a year. This is true not only in a financial way—it is true of one's own enjoyment of life and also of the worth of one's life to others. A glad heart gets immeasurably more out of life than one that is gloomy. Every day brings its benedictions. If it is raining, rain is a blessing. If troubles come, God comes nearer than before, for "as your days, so shall your strength be." If there is sorrow, comfort is revealed in the sorrow, a bright light in the cloud. If the day brings difficulties, hardships, heavy burdens, sharp struggles, life's best things come in just this kind of experience, not in the easy ways. The thanksgiving heart finds treasure and good everywhere."

Amid the many causes for thanksgiving enjoyed by Lutheran hearts are the three above mentioned—the birth of Martin Luther, the victory at Luetzen and the safe arrival of Muhlenberg in Philadelphia.

Another cause for thanksgiving and praise is a continued blessing upon the work of the Luther League. This is not only manifest in the increased usefulness of the Leagues and Societies already organized, but in the increasing number of organizations that are being reported from all over the country. It is especially gratifying to hear of the organization of Luther Leagues in Wyoming, in Oregon, in California, and in the far East to have reports that the Leagues there considered themselves strong enough to organize last month a State Luther League for Maine.

While these two extremes of the country, the East and the West, have been active, the work in other States has not been lagging, but news reaches the REVIEW from all quarters of new Leagues begun, District Leagues organized and States Leagues active in extending the work. These are reasons for special thanks by the young people of the Lutheran Church. Give thanks for what God has done for the Luther League.

President Roosevelt is setting an example which many Lutherans might follow with much profit to themselves and to the feeble churches with which they seldom care to connect themselves. Instead of seeking out the most fashionable church in Washington, he attends the mission of that particular Church in which he has laid down his vows.

Promptness upon the part of worshipers at the hour for service is an aid to devotion. Five minutes taken off the opening of the service means either five minutes added to the close of the service, or haste which destroys one's devotions. This is something in which each one can help the worship of another.

Book Notes

THE EARLY HISTORY OF SYRIA AND PALESTINE. (The Semitic Series.) By Lewis Bayles Paton, Ph.D. With maps. Pp. 302. $1.25 net. Charles Scribner's Sons, New York.

The lands and the times of much of our Old Testament are here treated, along with views of ancient history in general. The author knows his sources of history thoroughly and has deeply studied the prolific literature that touches that hazy past. In common, however, with the trend of modern criticism, there is too much of theory in the history based upon scanty data; too much forcing of bothersome facts to make them fit the theory; too much credibility placed upon other testimony as against the credibility of Old Testament statements. If the dim history of those ages must continue to be read in the light of a theory (and it must be so read with the insufficient and partly understood facts at hand up to the present), then we are better content with the theory of a Divine and Christo-centric Providence by which the Old Testament history is written than with any tentative idea concerning Arabia and periodical migrations therefrom. Meanwhile an earnest investigation like the present book serves an admirable, though temporary (so the author admits), purpose in stimulating research and thought that shall lead to a clearer and fuller discovery and understanding of the facts in that romantic time of beginnings.

GREAT RELIGIONS OF THE WORLD. Pp. 301. $2 net. Harper & Bros., New York.

A reprint of an excellent series of essays upon Confucianism, Buddhism, Mohammedanism, Brahminism, Zoroastrianism, Sikhism, Positivism, Babism, Judaism, Christianity, Catholic Christianity. Each chapter is written by a special authority. Very valuable is such a collection. The one objection thereto is the same as arose against the Parliament of Religions at the World's Fair in Chicago—the placing of Christianity as merely one of the great religions of the world, instead of its place as the only revelation of God to man. Another objection might be raised against the opportunity presented to Roman Catholics to make a special plea for Roman Catholicism. We must nevertheless confess that at least in the opening pages of that last chapter by Cardinal Gibbons he presents more emphatically and purely the real essence of Christianity in general than is done in the entire previous chapter, written by a Protestant.

CEDRIC, THE SAXON. By Harriet T. Comstock. Pp. 73. Decorated cover. 50 cents. Thomas Whitaker, 2 and 3 Bible House, New York.

An ancient Saxon chronicle, thrillingly retold. The quaintness of hoary past is there; the rugged vigor of Danish and Saxon warriors; the sweet purity of a frank, childish heart; the warm devotion of really consecrated monks—all live side by side in the story. To crown it all, the theme seems to be the power of love over might. The tale casts a spell over and strangely touches the heart of the reader. A neat gift book.

MY FIRST DUTY. Twelve Short Instructions on "My Duty towards God." By Juliet C. Smith. Introduction by George H. M. Grew, D.D. Pp. 95. 50 cents. Thomas Whitaker, 2-3 Bible House, New York.

Devotional and stimulating thoughts prepared for older pupils and others upon the basis of the statement of our duty towards God at the Episcopal Catechism. Faithful to the teachings of orthodox Christianity.

HOW TO STUDY THE LIFE OF CHRIST. A Handbook for Sunday-school Teachers and other Bible Students. By Rev. Alford A. Butler, M.A., Warden of Seabury Divinity School. Pp. 175. 75 cents. Thomas Whitaker, 2-3 Bible House, New York.

How many have a conception of the progressive steps in Jesus' life? To most Christians there is little beyond general knowledge of incidents and sayings in that central life of the world. Here is a genuine help to the one who determines really to study and to follow the footsteps of his Lord and Saviour. It is the result of constant teaching upon that theme, and has been published at the request of many students. We may not and do not agree with the entire analysis, but the general conception and most details are thoroughly true to the Gospels. Would that it might stimulate more intense search of the Scriptures, for here in America we need, above all, vastly more true Bible study.

HOW TO MEMORIZE MUSIC. An extra number of the Memory Library, a bi-monthly publication. Subscription price, $5 per annum. This extra number, 30 cents. James P. Downs, Post Office Box 1202, New York.

This little book is well worth its price and should be sought after by all who are interested in music. They will find it very useful and of great value for systematically memorizing music.

LUTHERAN CATECHISM. An abridged development and application of Luther's Small Catechism, with Additional Parts for Catechumens. Prepared by J. D. Severinghaus, D.D., author of Various Manuals used in our Churches. 15 cents. Severinghaus Publishing Company, Chicago, Ill.

(*Continued on page 29.*)

Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— On October 20 St. Paul's German Lutheran Church, Rev. Leo Koenig, pastor, in Twenty-second street, west of Eighth avenue, celebrated its sixtieth anniversary. This congregation was established and served for many years by the late Rev. Dr. F. W. Geissenheiner, under whose administration the former church was built at Sixth avenue and Fifteenth street. The sermon on Sunday morning was preached by Rev. Dr. Hugo W. Hoffmann; the one in the afternoon by Rev. G. F. Krotel, D.D., and Pastor Koenig gave a history of the congregation. In the evening sermons, in German, were delivered by Revs. C. G. Fischer and H. von Hollen, and on Monday evening Dr. J. J. Heischman preached in German.

— The members of St. Peter's Church, East Forty-sixth street and Lexington avenue, held a jubilee festival in their church on October 27, the occasion being the thirtieth anniversary of the pastorate of Rev. E. F. Moldenke, D.D., in the congregation. Rev. Dr. A. Spaeth of Philadelphia preached the sermon. On October 29 a large number of the members and friends of the Doctor participated in a banquet given in his honor at the Hotel Logeling. Mr. Martin Wulff presided, and addresses were made by Drs. G. C. F. Haas, J. J. Heischman, G. F. Krotel, G. C. Berkemeier, Alfred Moldenke and A. Richter, and by Mr. William H. Steinkamp. The occasion was a very enjoyable one.

— In Trinity Church, West 100th street, on September 22, special services were held, the occasion being the reopening of the church after undergoing a thorough renovation. The pastor, Rev. Dr. E. Brennecke, preached the sermon in the morning, and in the evening Rev. Dr. Loch occupied the pulpit.

— On October 10 the New York and New England conference of the Missouri Synod held its fall meeting in St. Luke's Church, West Forty-second street, Rev. W. Kopchen, pastor.

Brooklyn

— The German Church on Schermerhorn street, Rev. Dr. J. W. Loch, pastor, celebrated its sixtieth anniversary on October 20. At the morning services Rev. Drs. Heischman and Hoffmann preached the sermons. Doctor Loch has been pastor of this congregation for 15 years. Besides the Home for Women and Children at Gravesend, which is illustrated in this number, they have a "Martha Home" on State street and an Old Folks' Home at Bath Beach.

Philadelphia

— Mr. Wm. H. Staake, who was unanimously re-elected treasurer of the General Council at its last meeting, having completed his quarto centennial as treasurer, a special minute was made of the fact, many congratulatory speeches were made, and a unanimous rising vote of thanks was tendered to him for his long, faithful and efficient services.

— Rev. Luther E. Albert, D.D., pastor of Trinity Lutheran Church, Germantown, Philadelphia, will have completed his fiftieth year with that church on November 23. The congregation and friends are completing preparations to properly commemorate the unusual event.

— St. Luke's Lutheran Church, at Seventh street and Montgomery avenue, celebrated its fiftieth anniversary on October 27. The morning sermon was preached by Rev. J. Luther Sibole of Buffalo, who was pastor from 1882 until 1900. In the afternoon the Sunday school, numbering nearly 1,000 members, held a joint celebration of the jubilee. Addresses were made by Rev. Dr. J. C. Kunzmann, superintendent of the General Council's Home Mission work in the United States, and by Rev. J. L. Sibole. Dr. Samuel Laird occupied the pulpit at night. Forty years ago he began his ministry in St. Luke's, and he is the oldest of the pastors of this congregation who are now living. The present pastor is Rev. Charles L. Fry, recent pastor of the well-known "Old Trinity" Church of Lancaster.

Albany

— Rev. C. W. Heisler, D.D., who was recently elected pastor of the First Lutheran Church, was installed last month. Rev. J. B. Remensnyder, D.D., president of the New York and New Jersey Synod, delivered the charge to the people, and Rev. William Baum of Canajoharie the charge to the pastor.

— On Sunday evening, September 29, the Rev. John Charles Reichert was installed pastor of Emmanuel English Church. The act of installation was performed by the Rev. William F. Bacher of Rondout, assisted by the Revs. Oscar Krauch and J. S. Braren of Albany.

— The Church of the Redeemer celebrated its harvest festival on Sunday, September 29. The decorations were perhaps the finest ever seen in this church. The new pastor of this parish, the Rev. H. D. Spaeth, feels greatly encouraged in his work.

Baltimore

— The dedication of the new Deaconness Home of the General Synod took place under favorable auspices on October 8. Addresses were delivered by Rev. F. H. Knubel of New York and Rev. J. A. Singmaster, D.D., of Gettysburg, Pa. Rev. L. M. Zimmerman, D.D., of the Finance Committee presented a plan for raising $50,000 to pay for the grounds and erection of new buildings. Mrs. J. Zimmerman of Syracuse and the Hon. Chas. A. Schieren of Brooklyn have each donated $1,000. A prize hymn written by Mrs. B. E. Copenhaver, the author of "The Window of Rubies," was sung. The dedication exercises were conducted by Drs. Dunbar, Freas, Young and Manhart.

Chicago

— The twentieth anniversary of Zion Swedish Church was celebrated on the 21st ult. An address was delivered by Rev. Dr. Carl Swenson of Lindsborg, Kan. Fine vocal music was rendered by Dr. E. A. Benson of the Augustana Hospital staff, and by the choirs of the church.

— The Lutherans of Chicago held a public reformation festival on the evening of October 31.

— The installation of Rev. W. L. Hunton, Ph.D., as pastor of the English Lutheran Church of the Holy Trinity, took place on Sunday, October 20, 1901. Rev. Dr. Weidner and Rev. Prof. Krauss delivered the charges to the pastor and congregation.

— The latest Chicago, Ill., Mission, of which Rev. S. M. Lutz is pastor, has purchased a property which will be so remodeled that the first story can be used for their services for the present. They occupied it on the first Sunday of October.

Buffalo

— The Lutheran Church Home, 390 Walden avenue, observed its annual Harvest Home on Thursday, October 31. According to the usual custom there were exercises at the Home, and light luncheon was served.

Washington

— At the session of the Evangelical Lutheran Synod of Maryland, held on October 19 at Boonsboro, Md., Mr. Cornelius Eckhardt of this city, the treasurer of the Synod, was given a vote of thanks and commendation for his excellent financiering.

JERSEY CITY

— The fifth anniversary of the Holy Trinity Church, Rev. Eugene E. Neudewitz, pastor, was celebrated on Luther Sunday, November 10. The addresses on this jubilee occasion were delivered by Revs. Wm. S. Freas, D.D., of Baltimore, Md., and H. H. Weber of York, Pa.

— At a congregational meeting held on September 27 it was decided by the Church of Our Saviour to begin the erection of a house of worship next spring. Suitable plans have been adopted, and already about $4,000 have been pledged toward the building. This mission, under the pastorate of Rev. E. W. Fulper, is manifesting commendable zeal and activity in its work and is making encouraging progress.

— The Evangelical Lutheran Church of the Redeemer of Jersey City, of which the faithful, efficient and successful pastor is Rev. J. E. Heindel, has decided to assume its own support and declare its independence of the help of the Board of Home Missions of the General Synod. This mission owed its beginning to Rev. E. E. Neudewitz, pastor of Holy Trinity, Jersey City, who directed the first steps in the spring of 1898.

MISCELLANY

— The consecration of St. James' Lutheran Cemetery at Bloomfield, N. J., took place on Wednesday, October 16, at 3 p. m. The act of consecration was performed by the Rev. Eugene E. Neudewitz, pastor of Holy Trinity Church, Jersey City, and president of the Church Advisory Board. The speakers were Prof. G. F. Spieker, D.D., of Mt. Airy Seminary, Philadelphia; Rev. J. J. Young, D.D., of New York City; Rev. A. H. Studebaker, D.D., of Brooklyn; Reverend Schultz of Bloomfield, N. J., and Rev. F. Kitzmeyer of New York City. The music was rendered by the vested choir of Calvary Lutheran Church of Brooklyn; Church of Our Saviour and Holy Trinity of Jersey City.

— Rev. Dr. Heischman of Brooklyn will deliver the annual address at the Reformation service to be held in Charleston in St. Matthew's Church, on November 3. Four Lutheran congregations will participate in the celebration.

— At a meeting called for the election of a pastor, on September 22, the German English Lutheran congregation of Cumberland, Md., chose by acclamation the Rev. John S. Braren of Albany, N. Y. Mr. Braren was for a while the assistant of Doctor Wenner in New York City, then accepted a field of labor in the General Council at Albany, from which he now returns to the General Synod to take charge of one of its largest congregations.

— The North Baltimore, Ohio, Mission, of which the pastor is Rev. E. Minter, is engaged in the erection of a new church, which will be ready for dedication about December 1. The building is of brick veneer and will cost about $4,000.

— On Sunday, September 22, Rev. E. A. Yehl, pastor of Trinity Evengelical Lutheran Church, Bangor, Pa., celebrated his sixth anniversary as pastor. Rev. Dr. G. F. Spieker of the Mt. Airy Theological Seminary preached both morning and evening. During Reverend Yehl's pastorate here, he has raised money to the amount of $21,843.71. Of this amount $10,793.46 was raised during the past two years. All the money received was by direct giving. The congregation is now entirely free from all indebtedness, and the future prospects of the church and congregation are very bright.

— "The Silver Jubilee" celebration of the ordination of Rev. F. W. E. Peschau, D.D., at Miamisburg, Ohio, Sunday, September 15, was in every way a decided success. The Rev. Drs. Richards and Barnitz, and the Revs. Siebert and Christy were among the speakers of the occasion. About 2,000 people attended the various services and exercises of the day. Besides kind and congratulatory letters and gifts from friends, the Ladies' Aid Society and the Heincke Frauen-Verein, which latter large and flourishing verein was organized by him, made the Doctor presents, among which was a very handsome silk clerical robe. The *Miamisburg News* remarks: "It would have been difficult to have found a happier man than the Doctor on last Sunday."

— Rev. F. W. E. Peschau, D.D., besides serving his large congregation at Miamisburg, also serves the St. John's Church, about 1½ miles out of town. This church has undergone most complete changes and improvements. It was rededicated on Sunday, October 13, Rev. F. Richards, D.D., of Zanesville, Ohio, assisting Doctor Peschau on the happy occasion. The church was densely packed by interested worshipers. The improvements made give it all the appearance of a new church. As gratifying as the fine improvements made, which place it among the neatest and handsomest country churches in that section, is the fact that all is paid for and that not a cent of debt rests upon the church.

— At the recent convention of the General Council at Lima, Ohio, a special board was elected to take charge of their Porto Rico mission. The Board will have its headquarters at Pittsburg. The *Lutheran* adds this explanation: "It was felt that the enthusiasm of the American people for the religious instruction and the education of the natives of this land, which is now under the protection of the American flag, would be so great that more Lutherans would respond to the call for needed assistance if a Board were organized which should have sole and separate charge of this work, and which should be empowered to appeal directly to all Lutherans of the land for its successful prosecution."

The New York Central's folder entitled "Four Track Series No. 11," recently issued, describes the race of the Australian mail from Sydney, New South Wales, to London, across the Pacific in a new American ship, then by way of San Francisco, Ogden, Omaha, Chicago and New York, the trip across this continent being via the New York Central's lines and thence over the Atlantic on a steamer of the Cunard line, reaching London four days sooner than by the old (Suez) route. This result was of course made possible by the splendid road beds and quick running time of the New York Central's fast mail service, which now "beats the world." The folder is handsomely illustrated, and the story of the race as interestingly written as is all of this class of railroad literature gotten out under Mr. Chas. H. Daniels' supervision.

Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary

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Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

NEW YORK STATE

New York City

— In accordance with the custom established some years ago, the Luther League of New York City celebrated Luther Day with an appropriate service. The exercises were held this year on November 8 in St. Paul's Church, Rev. J. A. W. Hass, pastor. Music was furnished by the Luther League Choral Union. The speakers were Rev. F. H. Knubel of the Church of the Atonement and E. Aug. Miller, Esq., of Philadelphia. The latter's topic was "A Bundle of Opportunities."

— At the September meeting of the Young People's Society of Gustavus Adolphus Church resolutions of sympathy were adopted and forwarded to Mrs. McKinley. The month of October has mainly been taken up in preparing for the reception tendered to Bishop Van Schéele. Services were held in the church on Sunday, October 4. The Young People's service was held in the evening.

— At the meeting of Holy Trinity Luther League, held on October 8, the annual election of officers took place, resulting as follows: Pres., G. A. Kuhirt; vice-pres., John Schnepel; rec. sec., W. Gaskell; cor. sec., Miss L. Ehlen, 327 West Fifty-first street; treas., Miss O. E. May. Services in connection with the fifth anniversary of the League were held on Sunday evening, October 20. The speaker was Rev. F. C. Krapf of Elizabeth, N. J., whose eloquent address was enjoyed by the large number present. Another feature enjoyed by all was the special musical programme arranged by the Music Committee. The large attendance was very gratifying to the members. On October 22, 1901, the fifth anniversary was celebrated socially. A large number were present, including the Young People's Society of the Church of the Advent, many City Leaguers, and many

friends of the society. The entertainment provided was thoroughly enjoyed by all present.

— On October 7 St. Mark's Luther League held its annual meeting. The following officers were elected: Pres., C. Froelich; first vice-pres., O. Jordan; second vice-pres., Miss H. Sackman; rec. sec., L. Becker; fin. sec., H. Brinkman; cor. sec., Miss H. Goldstrom; treas., Miss M. Abendschein; lib., Miss M. Hayden; asst. lib., Miss D. Frese. The League is in a prosperous condition, and the outlook for an effective and strong organization is very promising. We carefully considered, during the past month, numerous ways and means to make our meetings enjoyable and interesting, and of benefit to the members, and we believe we are on the right track—namely, "Educational Work," comprising practical discussions and talks, lectures, debate and Bible study.

Brooklyn Central

— The Brooklyn Central League observed Reformation Day with appropriate services in St. Paul's Church, Rev. H. W. Hoffmann, D.D., pastor, on October 31. The speakers were Rev. J. B. Remensnyder, D.D., who spoke on "America's Debt to Luther," and Rev. J. A. W. Haas, whose topic was "Lutheranism and Anarchism." The next meeting of the League will be held on November 18 in St. Stephen's Church.

— On November 24 the Luther League of St. Paul's Church, Rev. Dr. Hoffmann, pastor, will celebrate its tenth anniversary. Among the speakers invited are Geo. D. Boschen, president of the Luther League of New York State, and E. F. Eilert, editor of the LUTHER LEAGUE REVIEW.

Luther League of Columbia, Dutchess, Greene and Ulster Counties

— This Central League held its twenty-third convention in Christ's Church, Viewmonte, on October 29. Sessions were held in the afternoon and evening. At the afternoon session five-minute papers were read on "Echoes from State Convention," as follows: Women's Work in the Church, Miss M. E. Stupplebeen, Hudson; How to Make Our League Meetings Profitable, Mr. George L. Snyder, Rondout; Christian Service in the League, Miss Ora E. Cudney, West Camp; Christian Service in the Sunday School, Rev. U. H. Graves, Valatie; Some General Impressions of the Convention, Rev. E. A. Ottman, Ghent. At the evening session the principal address was delivered by Rev. R. C. Wright of Wurtemburg, on the topic, "At the Foot of Eddystone."

Albany Central

— The tenth annual convention of the Luther League, Albany District, was held at Schenectady in the First English Lutheran Church, on October 15. Among the speakers were the following: Rev. N. E. Yeiser of Lansingburg, Rev. Wm. M. Baum, Jr., of Canajoharie, Rev. H. D. Hayes of Little Falls (Manheim), Miss Sadie Washburn of Gloversville, Rev. C. Frederick Frank of Port Plain, Rev. C. B. Bruver of West Sandlake, Rev. D. A. Davy of St. Johnsville, Rev. E. L. Wade of Johnstown, Rev. Oscar Kraaeh of Albany and Rev. C. W. Heisler, D.D., of Albany. The last named gave the principal address in the evening on the subject, "Young Lutherans for the Twentieth Century." The officers elected were as follows: Pres., A. A. Coney, Canajoharie; first vice-pres., Rev. M. G. L. Reitz, Schenectady; second vice-pres., Rev. K. L. Walters, Utica; cor. sec., E. F. Thompson, Palatine Bridge; rec. sec., Annie Delond, Lansingburg; treas., Edward Shenernan, Canajoharie. The next convention will be held in Troy.

Delaware and Hudson District

— The meetings of the Luther League of the English Lutheran Church, Binghamton, N. Y., are growing in interest. The League meets on Wednesday evening with the congregation and discusses the topic and the history and doctrine of the Church. It has the full Reading Course. The president, W. H. Rector, responded to the address of welcome at the Delaware and Hudson District convention at Cobleskill, October 21 and 22, and was elected president of the District League. Mrs. O. B. Van Alstyne, one of the League's delegates, acted as secretary pro tem of the convention. The other delegates were the pastor, M. J. Bieber, and Mr. and Mrs. Wm. L. Brodt.

— The third annual convention of the Delaware and Hudson Central Luther League was held on Monday and Tuesday, October 21 and 22, in Zion Church, Cobleskill, N. Y., the Rev. G. Albert Getty, pastor. The Leagues of the Church of the Redeemer, Albany; of Altamont, Middleburg, Cobleskill and Binghamton comprise the Central, which was enlarged at this session by the admission of the Leaguers of Guilderland Centre, the Rev. W. G. Thrall, pastor, and the Holy Trinity League of Elmira, the Rev. John Keehley, pastor. The convention was well attended by both clerical and lay delegates from the associated Leagues, as well as from Lutheran societies not yet identified with the Central. The convention was called to order on Monday at 2.30 p. m., by the president, H. M. Greenwald of Cobleskill. He welcomed the delegates in a short address, followed by Mrs. W. H. Golding and the pastor of the church, Rev. Getty. These warm words of welcome were fittingly responded to by the Rev. A. A. Frederick of Altamont, Mr. P. B. Mattice of Middleburg and W. H. Rector of Binghamton. Papers freighted with thought and help were presented, as follows: "How to

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Interest Our Young People in Luther League Work," Rev. W. G. Thrall; "What the Luther League Can Do to Increase Church Attendance," Rev. C. H. Day, Breakabeen; "The League's Responsibility," P. B. Mattice; "The Christian Life," the Rev. E. L. Tucker, Central Bridge. The evening session was well conducted, well attended and the addresses very well received. "Young Lutherans for the Twentieth Century" was presented by the Rev. C. W. Heisler, D.D., First Lutheran Church, Albany, and "What Lutherans Should Know" by the Rev. H. Douglas Spaeth of the Church of the Redeemer, Albany. Tuesday's session was devoted to business. A standing Literature Committee was appointed. The discussions incidental to its appointment developed the fact that almost every League connected with the Central has a part or the whole Reading Course and is studying it. The Rev. Tucker of Central Bridge invited the League to hold its next session in his church. The officers elected for the ensuing year are: Pres., W. H. Rector, Binghamton; vice-pres., J. E. Stalker, Guilderland Centre; rec. sec., Mrs. Wm. H. Golding, Cobleskill; cor. sec., Fred. Smith, Albany; treas., Miss Blanche Best, Middleburg. The convention adjourned at noon, all much gratified by the congregation's warm welcome, and greatly benefited by the sessions.

Rochester and Vicinity

— Rochester Central Luther League held Reformation Day services in Concordia Church on October 31. Addresses were made by Rev. F. F. Fry on "The Reformation, the Work of God," and Rev. Dr. C. N. Conrad on "Luther and the Reformation."

Buffalo Central

— Holy Trinity Luther League, Rev. F. A. Kaehler, pastor, holds its November Literary meeting at the home of the president, C. O. Schafer, the topics selected being the life of Philip Melancthon and Calvinism. The Mission Committee has arranged an entertainment to be given at the Old Folks' Home, Friday, November 29.

PENNSYLVANIA

Philadelphia Central

— Twenty-five Leagues of the city of Philadelphia combined to hold a Reformation Week festival on Monday, Tuesday, Wednesday, Thursday and Friday evenings, October 28 to November 1, in the large and handsome Mercantile Hall. There were two Cromwell evenings and three Luther evenings, thus presenting the story of the Reformation both in Church and State. The entire affair was rendered by Mrs. H. E. Monroe in a manner worthy of its great subject, and signalized the historic events so as to make an impression on the community. Three hundred of our young people participated.

Bucks, Montgomery and Chester Counties Central

— On October 16 Zion's Luther League, Spring City, held an election which resulted as follows: Pres., Samuel H. Gilbert; vice-pres., Grant Detwiler; sec., S. Luther Gilbert; asst. sec., Clyde Bean; fin. sec., Bertha Barber; treas., John W. Bean. Rev. J. B. Haigler is pastor. The League lately presented the church with several dozen new hymn books. The League is now in a flourishing condition and very active. The devotional meetings are well attended and very interesting.

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Allentown District

— Over 200 delegates attended the ninth semi-annual convention of this Central League, held on October 2, in St. John's Lutheran Church, Easton, Rev. J. C. Seegers, pastor. The beautiful programme, outlining the services and containing the hymns, was replete with subjects requiring earnest and deep thought. Even the Galesburg Rule came in for its share of attention. Chas. A. Dennig, Jr., the president, occupied the chair and introduced the various speakers. "Lutheran Literature and Lutheran Music for Our Young People," by Rev. E. M. Grahn of Easton, was the topic under discussion in the morning. "The Lutheran Church's Attitude Toward Surrounding Denominations," by Rev. G. C. Loos of Philadelphia; "The Attitude of Young Lutherans Toward Religious Societies Outside of the Church," by Rev. G. W. Sandt of Philadelphia, and "The Altar," by Rev. P. Strodach of Trenton, were the subjects under discussion in the afternoon. The discussions at both sessions were animated and soundly Lutheran. Miss Mellie Heck of Easton read an interesting report of the State League convention. In the evening a boy choir rendered the vesper service and two well prepared addresses were delivered. Revs. F. E. Cooper of South Bethlehem and A. Steimle of Brooklyn, the former on "The Lutheran Conception of the Lord's Day," and the latter on "Our Distinctive Worship." The

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League of St. John's had prepared an excellent repast in the lecture room, which was beautifully decorated. The next convention will be held in Grace Church, Bethlehem, May, 1902.

— At the regular monthly meeting of the Luther League of Trinity Church, Bangor, Pa., Rev. E. A. Yehl, pastor, the following officers were elected for the ensuing year: Pres., Miss Emma S. Mann; vice-pres., Miss Mabel S. Stocker; rec. sec., Miss Anna M. Weaver; cor. sec., Miss Jennie Lockard; treas., Miss Ella Speer; organist, Mrs. B. F. Miller; asst. organist, Mrs. E. H. Steinmetz; librarian, Miss Mabel Shimer; asst. librarian, Miss Lizzie Mann. The League has resolved to make a special effort to obtain subscribers to the LUTHER LEAGUE REVIEW.

— At the fifteenth semi-annual convention of the Luther Leagues of the Bangor Local Center, held in Trinity Church, Bangor, Rev. E. A. Yehl, pastor, on Thursday, October 24, a splendid programme was rendered at the evening session. The following addresses were made: "The Luther League; Its Aim," C. A. Dennig, Jr., Easton, president Central Luther League of the Allentown Dictrict; "The Bible in the Sunday School," Rev. G. S. Kleckner, Pen Argyl; "How Can We Retain the Young Men and Young Women in the Sunday School," Rev. J. W. Lazarus, Stone Church.

Northeastern Central

— A convention of the Luther League of America, Pennsylvania Division, Northeastern Central, was held in Trinity Church, Scranton, on Tuesday, October 29, 1901. The pastor, Rev. C. G. Spieker, welcomed the delegates, and first vice-president Calvin B. Frey responded. The following topics were discussed: "Systematic Bible Study," "Duties of Officers of Local Leagues," "The Work of the League as an Auxiliary to the Church," "The League as a Social Factor in the Community." At the evening session a memorial service in honor of the late President of the League, Mr. E. W. Lemnitzer, was held. Addresses were made as follows on the general topic, "Ideals of a Christian Life:" 1. "Work in the League," by Rev. W. C. L. Lauer, Scranton. 2. "Ideal Citizen," by Rev. A. L. Ramer, Scranton. 3. "Ideal Christian Life," by Rev. J. F. Beates, Wilkes-Barre.

— At the annual business meeting of the Luther League of Christ Church, Wilkes-Barre, Rev. H. F. J. Seneker, pastor, P. W. Banker was chosen pres.; J. H. Musselman, vice-pres.; Miss Bertha Kantner, sec., and Miss Frances Kantner, treas. The report of the president showed that there are 65 active and three associate members, making a total of 68. The membership consists chiefly of the young people of the congregation. There are 35 males and 33 females.

Winter Excursion Route Book

In pursuance of its annual custom, the Passenger Department of the Pennsylvania Railroad Company has just issued an attractive and comprehensive book descriptive of the leading winter resorts of the East and South, and giving the rates and various routes and combinations of routes of travel. Like all the publications of the Pennsylvania Railroad Company, this "Winter Excursion Book" is a model of typographical and clerical work. It is bound in a handsome and artistic cover in colors, and contains much valuable information for winter tourists and travelers in general. It can be had free of charge at the principal ticket offices of the Pennsylvania Railroad Company, or will be sent postpaid upon application to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Reading and Vicinity

— The annual convention of the Central Luther League of Reading and vicinity was held in St. Matthew's Church, Reading, Rev. R. W. Hufford, D.D., pastor, on October 17. The first session was called to order by the president, Rev. H. C. Kline, St. John's, Hamburg. The opening devotional services were conducted by Rev. J. H. Raker, superintendent of the Topton Orphans' Home. After roll-call of delegates and the reading of the minutes of the July meeting, the reports of the officers and committees were presented. These were most encouraging and showed that every local connected with the Central was in a flourishing condition and actively at work. The report of the Extension Committee was particularly gratifying, owing to the aggressive work it did during the year and to the good results. The committee made many visits and did much good by constant correspondence. It recommended two new societies for membership—the Luther League of Christ Church, Oley, and the Luther League of Topton Orphans' Home. They were unanimously elected and their delegates received. The committee also reported that four more societies are about to be organized in different parts of the district, all of which are likely to connect themselves with the Central at the next meeting. The statistical report showed a membership of 1,594, a gain of 300 since the last report. There are at present 17 strong locals in the Central, as against four at the time of its organization. The treasurer reported receipts during the year of $116.73 and expenditures of $107.20, including $25 to the Muhlenberg Memorial Fund. The report of the Credential Committee showed that 17 locals had sent in credentials. The annual election of officers resulted as follows: Pres., A. P. Body, St. Matthew's, Reading; first vice-pres., Rev. J. H. Raker, Topton; second vice-pres., J. Howard Billig, Trinity, Reading; rec. sec., Robert Hartline, Oley; cor. sec., Miss Edith R. Uhler, Trinity, Reading; treas., C. S. Rhoads, St. Mark's, Birdsboro. The constitution was amended by adding statistical secretary to the list of officers, and Harry Hernan, St. James', Reading, was chosen for the position. After routine business had been transacted, a discussion took part on the topic for the meeting, "Are Our Young People Losing Interest in Their Church." It was participated in by Geo. M. Jones, Esq., Trinity, Reading; F. A. Marx, Esq., Trinity, Kutztown; Geo. Kessler, Mohnsville; C. S. Rhoads, Birdsboro; Mrs. Joseph Shomo, Hamburg; Rev. L. D. Lazarus, Faith, Reading; Rev. M. C. Horine, D.D., St. James,' Reading; A. Raymond Bard, Grace, Reading; Rev. M. H. Stettler, St. Paul's, Reading, and Rev. R. W. Hufford, D.D., St. Matthew's, Reading. Both views were taken on the question, but the majority of the speakers were decidedly of the opinion that the interest taken by the young people at the present time is far greater than at any time in the past. The session adjourned with prayer by Rev. M. H. Stettler, and the benediction by Rev. J. W. Early. The evening meeting was held in the auditorium of St. Matthew's, one of the most beautiful in the city, and gathered together a large audience, every Lutheran Church in the city being represented. Rev. R. W. Hufford, D.D., conducted the service, the audience singing "Ein Feste Burg" as only Lutherans can. The first address was delivered by A. Raymond Bard, president of the State Luther League. He gave a brief review of the origin and early history of the State and Reading Central League, its progress and advancement in the past few years, and emphasized its growth and widening scope of influence, as well as the encouragement there is for the future. The congregation sang "Now Thank We All Our God," and then Rev. J. M. Reimensnyder, D.D., of Milton, was introduced. His theme was, "Our Lutheran Youth and the Twentieth Century." As a basis of his remarks he took as a text Matthew, XXI: 28-30, and for almost an hour he held the audience spell-bound. Among other excellent things he said that the Lutheran Church has excellent equipment for strong, effective work, and he urged upon the young people the need of more earnest, consecrated workers in the vineyard. The faithful servant must submit to self-denial. He graphically portrayed the proud history of the Lutheran Church, laying stress upon the gigantic strides it has made during the past 20 years, and said that the lessons to be drawn from the history of the Church were, first, that it is our duty to hold all that is now ours in Church and State; and, second, that we must build, and build well, on the foundations that are laid. It was generally considered the most brilliant address ever delivered before the Reading Central, and was a fitting conclusion to the largest and most enthusiastic convention ever held by this Central. Rev. Dr. Hufford made a short address, after which Rev. Z. H. Gable pronounced the benediction. The seventh annual convention will always be regarded as a "red letter" meeting. No previous convention was ever attended by so many delegates and pastors. The clergymen in attendance were Rev. R. D. Raker, Norristown; Rev. Dr. J. M. Reimensnyder, Milton; Revs. A. C. Shenk and J. H. Raker, Topton; Rev. H. C. Kline, Hamburg; Rev. D. G. Gerbench, Shoemakersville, and Revs. Horine, Hufford, Brownmiller, Warmkessel, Early, Gable, Cornman, Lazarus, Stettler and Snyder of Reading.

— At its annual meeting, October 3, Trinity Luther League, Reading, the following officers were elected: Pres., Dr. Chas. M. Richards; vice-pres., Geo. M. Jones, Esq.; sec., Miss Naomi M. Eschelman; treas., O. F. S. Sanders. Trinity League holds three meetings a month—Business, Christian, Culture and Literary. The topics for the Christian Culture meetings during the coming winter are "The Daily Duty of a Christian and the Life of Elizabeth Fry," "The Christian's Duty to the Church and the Life of Fliedner," "The Christian's Duty to the Church and the Life of Luther," "Festivals of the Church Year," "History of Trinity Church, Reading."

— The young people connected with the Lutheran Church at Fleetwood will hold a meeting on November 1. They have invited the Reading Central Extension Committee to be present, and it is probable that a strong Luther League will be organized. Rev. A. C. Shenk is pastor. He is also organizing a society in his congregation at Topton.

— Rev. F. K. Berndt has organized a Young People's Society in his Mertztown congregation.

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It expects to connect itself with the Reading Central at an early date.

—Trinity Luther League, Kutztown, suffered a sad loss in the death of the pastor of that church, Rev. Sidney L. Harkey, D.D.

Upper Lehigh Valley League

—The fifteenth semiannual convention of the Central Luther League of the Upper Lehigh Valley was held in Trinity Church, West Hazleton, on Tuesday, October 29. Report next month.

Lancaster District

—In the beautiful valley of the Susquehanna, a few miles below Harrisburg, Pa., the seventh annual convention of 13 local Luther Leagues, constituting the Central Luther League of Lancaster, Pa., assembled at Zion Church, Marietta; Rev. C. F. Kuder, pastor, on Thursday, October 24. The decorations at the church were floral, and the singing was earnest. The officers elected were Mr. F. P. D. Miller, Columbia, pres.; Prof. Geo. M. Hambright, Lancaster, vice-pres.; Miss Katherine Smith, Columbia, rec. sec.; Mr. John Mueller, Marietta, cor. sec.; Walter A. Heinitsh, Lancaster, treas. Addresses were delivered by Rev. J. E. Whitteker, D.D., on "The Local League;" Rev. D. S. Kurtz, on "The Luther League and Church Extension," and Rev. C. Armand Miller, of New York City, on "The Future of the Lutheran Church." The attendance was large, the interest and devotion of the representatives was most earnest. The number of members connected with Lancaster Central was reported at 887. In a large and beautifully decorated public hall the convention was served with luncheon at noon, and sunset, and the whole event proved a grand success.

—Reformation Day, October 31, was observed by the League of Old Trinity Church. A lecture on "The Swedes in America" was delivered under its auspices, by Rev. Charles L. Fry, of Philadelphia, in the new Young Men's Christian Association auditorium. The proceeds were devoted to the Church Extension Fund.

Catawissa Central

—The eighth annual convention of the Catawissa Central Luther League was held in St. Matthew's and St. John's churches, in Catawissa, Pa., September 19 and 20. Owing to the sudden and terrible calamity befallen our country in the death of the President of the United States, September 14, who was laid to rest this day, all proceedings of the League were postponed until 7 o'clock p.m. All delegates united in the impressive services held in the Methodist Episcopal Church. Promptly at 7 o'clock the convention was called to order in St. Matthew's Church. The devotional was led by Rev. Wampole, who also discussed both topics on the programme—viz.: "The League's Work," and "The League's Object," and Rev. Ulrich opened the topic, "The League's Liberality." On Friday morning the devotional service was led by Rev. U. Myers. The officers and different committees then made their reports, which showed that the League is coming to the front, and that which had been done was effective and bringing good results. Rev. U. Myers spoke on the topic, "The League's Literature." The subject was further discussed by Revs. Wampole, Altpeter and McLinn. Rev. Brosious opened the topic, "The League's Opportunities." Mr. Chas. Steele opened the topic, "The League's Future." The devotional in St. John's Church on Friday afternoon was led by the pastor, Rev. Altpeter. The election of officers resulted as follows: Pres., John Jones of Danville; vice-pres., Miss Martha Robinson, Espy; Mr. Charles Steele, Northumberland, and Stephen Pohe, Catawissa; rec. sec., Miss Ella Snyder, Danville; cor. sec., Miss Cora Shuman, Catawissa; treas., C. S. Waltz (re-elected), Catawissa. Rev. Dr. Reimensnyder, chairman of State Extension Committee, was present, and spoke about the great work of the League and the Church movement. "How can you interest the young people in the devotional?" was well answered by Rev. Wampole, President Brown and others. The last session was held in St. John's Church on Friday evening, and was conducted by Rev. U. Myers. The spacious auditorium was filled. The choir furnished beautiful music. Burgess J. K. Sharpless welcomed the convention, to which Rev. Wampole responded. "The Blessings of the Luther League" was discussed by Miss Martha Robison. Rev. C. L. Bottsford of Northumberland then addressed the convention in well-timed remarks on man's greatest enemies. The convention adjourned with singing the League rally hymn, and the benediction.

Juniata Central

—The Juniata Central Luther League met in New Bloomfield, Pa., September 5 and 6. The topics discussed were of a most practical nature, such as the right literature and music and junior work and senior work. What shall we teach the juniors. How shall we interest them. How can we deepen the interest of our members in the work of the society. What is the society's relation to our Church, etc. Rev. J. H. Weber, D.D. of Sunbury, Pa., gave an eloquent address on the subject, "The Mighty Conflict," and Rev. D. B. Lau, A.M. of Hellan, Pa., in a clear way presented the great beauties of the cultus of the Lutheran Church.

York County Central

—The Lutheran Young People's Societies of York and York County held their seventh annual convention on Tuesday, September 24, 1901, in Christ Church, Dallastown, Pa., Rev. Will F. Bare, pastor. Report not yet at hand.

NEW JERSEY

—At the regular meeting of the Young People's Union of the German Lutheran Church of Elizabeth, N. J., held October 10, 1901, resolutions were adopted on the death of President McKinley, and spread on the minutes of this society.

—The Luther League of Holy Trinity Church, Elizabeth, N. J.; recently reorganized, and at the same time received many additions to its membership. The newly elected officers are: Pres., Mr. Howard L. Keiper; vice-pres., Mr. Adam Christ; rec. sec., Miss Mayme Burkeman; fin. sec., Miss Johanna Neubeck; treas., Mr. Fred Moder; organist, Mr. T. Clem Beck. The third anniversary was observed with a religious service on Sunday evening, October 13, and with a social gathering at the pastor's home on October 18.

OHIO

—The Luther Leagues of St. Stephen's, St. Matthew's and Martin Luther of Toledo united in a spirited rally meeting on the evening of November 6 to take steps tending to the formation of a Toledo Central League. Addresses were delivered by Rev. E. M. Potts of Middletown, on the "History and Object of the Luther League," and by Rev. Herman Brezing, on "The Advantages of a Central Luther League for Toledo." A preliminary organization was

effected, of which Mr. Julius Dehm of St. Matthew's was chosen president.

— Rev. C. S. Ernsberger of Upper Sandusky, is contemplating the organization of a Luther League in his church.

— A Luther League rally meeting was held on Sunday evening, October 13, in St. Paul's Church, Lima, Ohio, during the sessions of the General Council. The speakers were J. B. Oakleay, Esq., of Moline, Ill.; Rev. C. L. Fry of Philadelphia, literary secretary of the Luther League of America; Rev. W. K. Frick of Milwaukee, and Rev. G. H. Schnur of Chillicothe, the assistant literary secretary. The Luther League theses presented to the General Council two years ago and referred to the District Synods for discussion were unanimously adopted.

— The Southern Central District of the Luther League of Ohio met in Ashville, Ohio, October 24. Rev. J. S. Rumbarger was elected president. A good representation from most of the Leagues was present. The papers were of high order. Rev. Dr. F. Richards of Zanesville, Ohio, delivered an interesting lecture on Porto Rico. New interest in the Topics and the REVIEW was aroused.

— Rev. George H. Schnur, editor of our Luther League Topics, delivered a lecture on Martin Luther at St. John's, near Miamisburg, Ohio, October 30; at St. Jacob's, in Miamisburg, Ohio, October 31; at St. Paul's, Lynchburg, Ohio, November 1.

— The Luther League of Trinity congregation, Middle Point, Rev. E. M. Potts, pastor, presented the congregation with a $33 Holman Pulpit Bible; also sent $30 to the foreign mission cause, making in all $120 contributed toward that work.

RHODE ISLAND

— The Luther League of the Swedish Lutheran Church in Rhode Island held a very pleasant outing at Auburn on September 2. About 500 were present. Addresses were delivered by Revs. P. A. Fair, P. J. O. Cornell and J. T. Norrby. Declamations and dialogues were spoken by members of the League. The day was pleasant and everybody had a good time.

ILLINOIS

— The Scandinavian Leagues of Aurora entertained the District Luther League of the Fox River Valley at the Swedish Lutheran Church of Aurora, September 17, 1901. The meeting opened by singing "Nearer, My God to Thee." Reverend Eckman of Elgin read from the Nineteenth Psalm, and Reverend Mellander of Elgin led in prayer. Address of welcome was given by the Rev. O. Ostrom of Aurora, and responded to by Reverend Christenson of Geneva. "How to Study the Bible for My Own Profit" was the subject of an address by Rev. Prof. C. O. Solberg, president of the State League. Fitting words were spoken by Professor Solberg of the great sorrow which has befallen our land. The meeting closed by singing "God Save Our Native Land," and the benediction was pronounced by Reverend Ostrom. All then repaired to the church parlors, which were tastily decorated, and there a social time was enjoyed and refreshments served. The attendance was about 300.

IN THE WEST

— The young people of St. John's Church, Des Moines, Iowa, Rev. J. A. Wirt, D.D., pastor, reorganized as a Luther League on October 6. They have adopted the Luther League Topics and Hymnal.

— A Luther League has been organized at Blair, Neb., in Trinity Seminary, among the students of the institution.

— A Luther League will shortly be organized in the Rockport charge of the Nebraska Synod.

IN THE SOUTH

— The Luther League of the Church of the Ascension, Savannah, Ga., celebrated the four hundred and eighteenth anniversary of the birth of Dr. Martin Luther, on Sunday, November 10, in their church, with appropriate services.

— A Luther League was recently organized in St. Paul's Church, Wilmington, N. C., Rev. A. S. Voigt, pastor.

— The members of the Millertown Lutheran Church, Millertown, Tenn., have recently organized a Luther League.

Book Notes

THE MESSAGES OF THE PROPHETIC AND PRIESTLY HISTORIANS. (The Messages of the Bible Series.) By John Edgar McFadyen, M.A., B.A. Pp. 326. $1.25 net. Charles Scribner's Sons, New York.

In this series of paraphrases and rearrangements of the Bible, perhaps no volume thus far issued equals this one in the clearness of its method and definiteness of its statements. It is, of course, based upon the modern critical reconstruction of the Old Testament, resting entirely upon the distinction of Jehovist, Elohist, Deuteronomist, and Priestly historians. Something of the argument for these distinctions reappears, simply and briefly, in the book. In many respects we have here a clearer presentation of this critical school than appeared in the Polychrome publications; we have also their later conclusions, although there are no marked advances in research. The permanent gains they shall make for Scriptural knowledge and thus for the Christian cause have not yet appeared. The spirit of the author is devout as expressed in his preface, but seems much to be lost in the course of the cold and bold scientific development. We commend the volume to those who desire a quick understanding of modern Old Testament historical criticism.

THE YOUNGEST GIRL IN THE SCHOOL. By Evelyn Sharp. With illustrations by C. E. Brock. Pp. 326. $1.50. The Macmillan Company, 66 Fifth avenue, New York.

A healthy, natural story by one who has written very acceptably ere this on topics that touch school life, in a way to draw and hold the interest of at least every young person. The atmosphere peculiar to a school, so magnetic to the youthful heart, pervades the book; the characters live; the conversations do not drag; the situations are sufficiently startling and often amusing; the plot has a genuine stamp; the humor is fresh; the moral tone is clean.

The Junior Leagues

For This Department Address Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

The Autumn Leaf

If one has time to leave the rattle and bells of city life for a brief run to the country, along the river, or among the woodland hills, he finds the trees are aflame with glory. The maple and chestnut, oak and sumac, stand like torch-bearers.

What thoughts inspire us as we take up one of those splendors of nature, an autumn leaf! It is beautiful and pleasing in its form, and, though we know that the golden and russet and crimson tints are only the tokens that the leaf is fading, we also know that it has a gift of beauty then never seen before. It is the sunset of the leaf! That changing vanishing green and gold of the leaf may be but temporary, yet these have a mission and message to man telling him of his own autumn of life, and that the time will come when, removed from the places that knew us, we shall be at rest, after the swirl and toss of the storms of life are past. The Lord grant that the memory of every precious Luther Leaguer may be as beautiful as the outlines and tints of a true leaf, and the life of each young Christian a copy of the perfect ideal in our Saviour Jesus Christ!

For Wide, Bright Eyes!

I went out to the Luther League Convention yesterday and saw so many things along the way that I want to tell you of them. As the trolley car ran gracefully, as a swan swims, over the smooth rails, I saw a stone cutter in his little shop bending carefully over his work, cutting attentively with mallet and chisel the rough stone; and I thought how carefully and skillfully God is working even when His blows are felt. There is no Master so wise and none so good as He.

Joining my fellow "leaguers," we came to places where huge signs and flaring posters in the brightest colors met our eyes. How anxious and ready are the worldly-wise to blaze abroad a good thing when they know that they have it, and can make a good profit out of it! But we have the noblest possible reason for publishing the good news of our salvation to all that will hear. There is no religion like that of Jesus Christ, and all should know it.

We passed many well kept homes, with their smooth walks of concrete, bordered with shrubbery and overarched with boughs all aflame with autumn's colors, and with vines displayed like a living portiere at porch and hallway, while in the garden and orchard the waiting pumpkin and glistening apple revealed the reason why the God, from whom all blessings flow, should be honored by us as a nation for His many gifts by a day of universal thanks.

Far along upon our journey we arrived at the edge of the high bluff, where the mountains seemed to have thrown a royally embroidered mantle of scarlet and gold about their shoulders, or to be like the ministers of God, "a flaming fire," as the psalmist calls them, and the broad, winding river kept perseveringly on its way to the Chesapeake Bay and the great Atlantic, and told us of the beautiful order and splendor of all created things. What, then, must be the order in that Mind from which has gone forth the command of creation, and how sweet and pleasant for God's happy children to feel the privilege of nestling close to His loving Heart, with prayer, praise and thanksgiving.

That floating wonder, the hawk, sailing, soaring on, and that clown of the birds, that black-wing the crow, far overhead, teach us to trust ourselves to the keeping of Him who considers the ravens as they fly.

What They Say About Us

— I would not be without the Review. I appreciate it very much.

— The Luther League Review should be read by every Luther Leaguer, as it is brighter and more interesting every month. Twelve copies of the Review, neatly bound, makes an excellent addition to one's library.

— A finer or more interesting publication than the Luther League Review does not enter our house. I cannot help but wish it success.

The Finnish Lutheran Missionary Society has been at work for 40 years, is occupying 3 stations and 12 out-stations in Ovamboland, north of German Southwest Africa, now employs 6 ordained missionaries, 2 missionary sisters and 12 native helpers. The number of converts is 700; of day school pupils, 650; of catechumens, 190. The society's receipts for last year amounted to $33,500; the expenses $27,000. The Finnish Foreign Missionary has a monthly edition of 27,000 copies.

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